

GERRISH (F.H.)

THE DUTIES
OF THE
MEDICAL PROFESSION
CONCERNING
PROSTITUTION
AND ITS ALLIED VICES.

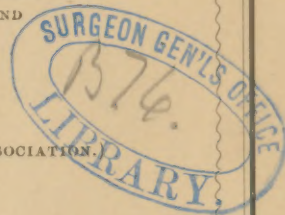
BEING THE ORATION BEFORE THE MAINE MEDICAL ASSO-
CIATION AT ITS ANNUAL MEETING, 12TH OF
JUNE, 1878.

BY FREDERIC HENRY GERRISH, M. D.,

PROFESSOR OF MATERIA MEDICA AND THERAPEUTICS, AND LECTURER ON PUBLIC
HEALTH, IN BOWDOIN COLLEGE; INSTRUCTOR IN PHYSIOLOGY AND MICRO-
SCOPICAL ANATOMY IN THE PORTLAND SCHOOL FOR MEDICAL
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HOSPITAL; EX-PRESIDENT OF THE CUMBERLAND
COUNTY MEDICAL SOCIETY; ETC., ETC.

(REPRINTED FROM THE TRANSACTIONS OF THE ASSOCIATION.)

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A D D R E S S .

Prostitution is mercenary sexual debauchery. Since the beginning of historic time, there has been no period and no nation in which it has not existed. While all modern civilized nations affect to deplore it, we find that anciently there were times in which no disgrace attached to its practice. It has often been observed as a religious rite in pagan lands, and the church of Christ has not always been above demanding a part of its earnings. Statistics respecting its extent give but a partial idea of its prevalence, and one gets a more adequate conception of its magnitude by studying its effects on the moral tone and physical health of the community. So prominent a feature of society is it, that it is called *The Social Evil*, the definite article being required to indicate the pre-eminence of its position. Its poisonous influence is manifest in every rank in life, old and young, guilty and innocent, male and female, all sharing the ills which it fastens on the race. Its patrons in this country are numbered by millions. In any promiscuous crowd one would meet many a contributor to its support who might say of himself,

“But there’s no bottom, none,
In my voluptuousness; your wives, your daughters,
Your matrons, and your maids could not fill up
The cistern of my lust; and my desire
All continent impediment would o’erbear
That did oppose my will.”

How few bachelors can truthfully say with Malcolm, “I am yet unknown to woman”; how few married men can, without false-

hood, declare as did King Arthur to Guinevere, "I was ever virgin save for thee!" The diseases dependent upon prostitution are appallingly frequent, a distinguished surgeon recently declaring that one person in twenty in the United States has syphilis, a malady so ineradicable that a profound observer has remarked that "a man who is once thus poisoned will die a syphilitic, and, in the day of judgment, he will be a syphilitic ghost." Prof. Gross says: "What is called scrofula, struma, or tuberculosis, is, I have long been satisfied from careful observation of the sick and a profound study of the literature of the subject, in a great majority of cases, if not invariably, merely syphilis in its more remote stages." Though there are doubtless many of us who believe that a not inconsiderable proportion of scrofulous and phthisical cases are clearly due to other causes than syphilis, we must admit that this statement contains a very large element of truth; and the fact that it is made by the most eminent of American surgeons sufficiently indicates the enormous prevalence of that disease which depends mostly upon prostitution for its propagation.

There are three prominent methods which society has pursued with reference to prostitution—1st, Ignoring it; 2d, Attempting to suppress it; and 3d, Licensing it.

With regard to the first of these, but a few words are necessary. It has probably obtained in some cases on account of a lack of appreciation of the evils of prostitution, and a dislike to meddle with a dirty business; but generally it has been the acknowledgment of inability to successfully grapple with an admitted vice. Ignoring a fact never proves its non-existence; and wherever the social evil has been treated with indifference, the attitude of the government has been construed as a tacit sanction, and the results have always been of a character to alarm the most apathetic.

Suppression has been a favorite method at times in almost every nation. The punishments which have been meted out to courtesans have been of the severest nature, including denunciation, fine, public exposure, flogging, banishment, torture, execution, disgrace of every kind; but still the evil has continued. The strumpets, driven from their haunts, have entered respectable families as domestics, carrying with them an atmosphere of immorality pro-

ductive of all the more harm because unsuspected. Imprisonment is but a temporary palliation; for the women return to their former practices immediately on being released, punitive institutions not being reformatory. There are two principal reasons why attempts at suppression have always failed: a lack of a supporting moral sentiment in the community, without which the efforts of the police can never succeed; and the fact that women only are attacked, as if they alone were to blame.

The third method I have called Licensing; but it is proper to state that this word is regarded with great disfavor by many who approve of the thing which it represents. "Regulation," "toleration," "legalization," all are used to designate the same plan, and the fine technical distinctions which some authors make between the various names are not apparent when the practical details of the system are considered. Thus one government takes scrupulous pains to impress the fact that "By law this traffic is decidedly not permitted, but simply tolerated as a necessary evil." But, if we carefully inspect the rules enforced under this law, we shall see that the difference between permission and toleration is, to all intents and purposes, merely a nominal one. There is limitation of brothels within certain bounds, protection of their keepers, registration of the prostitutes, frequent medical inspection, the furnishing of certificates of freedom from disease, the seclusion and medical treatment of those who have venereal affections, the suppression of immodest actions in the streets. The law likewise permits (!) the strumpets to pay a stated sum of money regularly into the treasury as a healing fund. What more in controlling prostitution could be done, if, instead of being tolerated, it were permitted? These are the essential points in the license system, and no euphemistic evasion can make it anything but a legalization.

There is something very plausible in the idea of regulating what we cannot repress. The argument is that prostitution will always exist, treat it as we may; since we can not get rid of it, let us put it under such regulations that it will be made safe instead of injurious. I believe there is an inherent fallacy in this argument, and that the legalization of prostitution never has succeeded in accomplishing what is claimed for it, never can succeed, and never

ought to succeed. The main features of the plan are registration, examination, certification, and medication; and the underlying idea is to give men an opportunity to satisfy their carnal lusts without danger of contracting contagious diseases. In order to accomplish this, at least two things are necessary. The register must include the names of all women who sell their favors; and the certificate must always mean that intercourse with its bearer is entirely safe. If either of these is imperfect to any considerable extent, the system must inevitably fail.

In the first place, anything approaching a complete registration is, in modern times, absolutely impossible. In ancient Greece it might, perhaps, have been done, for there the prostitutes constituted an aristocracy; but to-day it is utterly impracticable. There are various reasons for this. Most men prefer clandestine prostitutes, considering coition with them safer, more select, and less likely to result in exposure. The police will often hesitate to drag a girl from her father's house, even though they more than suspect her of being a harlot; for they know that, as long as she is under the influences of even a decent home, there is a chance of her voluntary abandonment of her vicious course. The women very frequently have a lingering hope of respectability, which is banished by registration. Once inscribed, they feel that they have been so disgraced that the door of reform is forever closed to them. This unconquerable repugnance to inscription leads them to avoid treatment, or get such only as their scanty means can afford, when they contract syphilis, rather than, by going to the public hospital, to reveal their true condition. The women look upon the examinations with the greatest abhorrence, especially as, when found diseased, they are at once imprisoned. The most valuable information is furnished by LECOUR, the chief officer of the regulation system in Paris, where the most extended trial of its merits has been made. He says that there are thirty thousand known prostitutes in Paris constantly plying their trade, and an unreckoned number of clandestines. Of these only four thousand (one-eighth) are under control. This statement, made by the man who has had the best opportunities to observe the workings and results of the system, and who insists, apparently with truth, that there has been

no lack of activity in enforcing the law, must be taken as a confession of failure. Coming from this source and, doubtless, most reluctantly, it is of vastly more value than if it were from an outsider and an opponent of the system.

At various times attempts have been made to compel all women of the town to wear some distinctive mark or badge by which they could be known, but they have never succeeded. From the time when the Athenian courtesans were directed to wear flowered garments and yellow hair, the result has been the same. In Berlin, the head of police, in response to a ministerial inquiry and suggestion on this point, reported "that he did not know in what manner the 'brand of depravity and infamy' could be impressed on the trade of prostitution, except by directing a particular costume differing from the clothing of respectable women"; and that "this express external designation would only give occasion for a public scandal and would lead to uproar."

We now have to consider the effects of this registration upon venereal diseases.

It must be admitted that the amount of primary syphilis is diminished among the registered women. The examinations are made once or twice a week, and, as soon as any disease is discovered, the patient is sent to a hospital, where she is detained until the ulcers have completely healed. The promptness of the treatment is conducive to a speedy recovery, and the woman is usually soon returned to her business. But an equally good report can not be made concerning gonorrhœa. So many women escape inscription and practice their vile trade in secret, that the number of registered prostitutes, who conduct their business openly, is greatly reduced, and, therefore, they are subjected to much more frequent intercourse. The coition is often so excessive as to produce severe gonorrhœa. It is said, too, that secondary syphilis is rapidly on the increase among them.

As has been already remarked, the dread of registration leads many clandestines to avoid medical help, however much they may need it. Thus they lose their health more quickly than the licensed women, and, as the latter constitute no more than one-eighth of the

entire number of courtesans, it is easily seen that the law operates very disastrously to the very large majority. Practically, this system possesses nearly all the disadvantages of the suppression method, without its most conspicuous merit. We have the dangers of secrecy to almost the same extent in both, but, while license makes vice lawful, suppression always brands it with odium.

So much for the effects of the method upon disease in the women; how is it with the men who patronize them?

The law advertises immunity, and multitudes are willing to believe the statement. Consequently, debauchery is encouraged, and men who would otherwise hesitate to frequent brothels for fear of contagion, abandon themselves to lechery. Looking at the matter theoretically, let us see if their expectations of exemption are likely to be realized. A prostitute is examined to-day at noon, and receives a certificate of freedom from disease, and this ticket is taken by every patron as *prima facie* evidence of the fact stated. Before night a hard chancre appears on some portion of the vagina or cervix. The recency of the examination and the clean bill of health conduce to make business active, and, within twenty-four hours of the medical officer's departure, possibly a dozen men have had the seeds of the most loathsome disease implanted in their systems. For three and perhaps six days more the work goes on, and is not arrested until the next visit of the inspector, when she is quarantined. The chances are that she would not have infected a quarter as many if her purity had not been guaranteed by the government.

Another woman has just been examined and pronounced safe. Soon a visitor with a syphilitic sore is received. He is followed by a number of healthy men, each of whom carries away a portion of the virus left by the first, until all is removed and the woman escapes altogether, having been a common carrier of syphilis without herself contracting the disease.

A third harlot has had primary syphilis, and being pronounced cured, is allowed to resume her avocation. Her card is always clean, the government surgeon detecting no trouble with her; and yet she is a center of contagion from which disease is spreading on

every side. Permit me to quote a passage from GROSS's address on syphilis. "There are certain forms of syphilis with which every species of contact may prove dangerous. Every one now admits, what was for a long time doubted, that the secretions of a syphilitic uterus are capable of inoculating the male organ during sexual intercourse. This statement is true not only of purulent and muco-purulent matter, thrown off by the surfaces of this organ independently of the existence of syphilitic sores, but also of the menstrual flux, especially when, as not unfrequently happens, it is more than ordinarily bloody, and also of pure blood emanating from the uterus. Simple vaginal secretions occasionally possess similar properties. The proof of these statements is found in the fact that many of the public prostitutes of Paris and other cities, who are constantly undergoing inspection, often communicate the disease when the most careful and patient investigation fails to detect any, even the most minute sores, abrasions or mucous patches in the genital organs. The records of private practice afford similar proof." These words are taken from a pamphlet, in which the distinguished author makes an appeal for a license law in this country!

This is a rather unfavorable result of our theoretical investigation; but perhaps the method works better practically. Let men who have watched its operations answer. Drs. BELHOMME and MARTIN say: "This guarantee (of security with licensed prostitutes) is very insignificant, sad to say, so insignificant even that syphilis is chiefly propagated by registered women." While it is true, then, that primary syphilis is somewhat diminished among the authorized strumpets by the compulsory system, the disease is increased in the community at large. In England, where the Contagious Diseases Act has been in operation at certain points for several years past, it is found that, on the whole, there has been an actual increase of primary syphilis among the troops at the stations where the law has been applied. At a few, there was a diminution of the disease: but, in these places, the prostitutes had been denied all hospital privileges before the enforcement of the act, and were entirely uncared for and abandoned; whereas, after the application of the law, special hospital accommodations were provided for them.

I think we may fairly conclude that there is no possibility of making cohabitation with a harlot safe.

Concerning the effect which the license system has upon the morals of the community, there is little room for difference of opinion. It is claimed by some advocates of the plan that it is favorable to the reclamation of the prostitutes; but such a result is obviously at variance with the intent of the method; for if it were possible to any considerable extent, the supply of women would soon fall below the demand, and the reformation would quickly be followed by a corresponding accession to the ranks of prostitution from the number of hitherto respectable women. Indeed, this claim is contradicted by the fact that, in Paris, the police endeavor to dissuade virgins who apply for inscription, knowing that registration "tends to indelibly fasten their infamy." Their desire is to inscribe only those who are utterly abandoned. The general tone of public morality is inevitably lowered, as is shown by the extreme frequency of adultery in France as compared with England, and by the great amount of illegitimacy, the births out of wedlock in the department of the Seine in 1873 being more than twenty-five per cent. of the entire number. In Hamburg, which has a very superior system of regulation, there is one illegitimate to five legitimate births. Similar results would naturally ensue in any community under the legalization plan.

I am aware that Gross and others declare it to be unbecoming to consider the moral aspects of the prostitution question, and stigmatize the utterances of those who differ with them as "unmeaning twaddle." But it is difficult to see how the ethical bearings of the problem can fail to receive the attention of any man who really desires to understand the subject and studies it impartially. LECOUR, the chief of the regulation department in Paris, said, long ago, "The evil must be overcome by moral, not by legislative, means." In 1876, he reported as follows: "In presence of the statistics, proving so conclusively the progressive and considerable augmentation of clandestine prostitution, I persist in the opinion which I expressed in 1870. I said then, and I say again now: This state of things reveals the existence of a social malady which no mere police measures are able to cope with

and destroy." Protection does not protect, and it does not deserve to. Even if health were promoted by the license law—which it certainly is not—moral considerations would forbid our supporting it, for it can not be sustained consistently with a belief in those principles on which alone society can safely rest. I do not question the honesty of belief or the moral purity of those who prominently defend this system; they think that the good of society would be advanced by the adoption of the method. But they are unwittingly speaking in the cause of a vast horde of the most depraved members of the community, who only want the sanction of law to renew the horrible debaucheries of Greece and Rome. A man may well be anxious when he receives the commendation of such a class. An Athenian orator, being applauded by the rabble, stopped in his speech, and, with great solicitude, asked a friend, "What evil have I done, that these should cheer?"

All the approved methods having failed, we must seek some other device by which to arrest the evil. If we will consider prostitution as a disease of the body social, and treat it on the broad principles which guide us in our daily practice, we shall arrive at a reasonable conclusion. We must attempt to remove the causes on which it depends. Very numerous causes are mentioned by various authors, among the principal of which are poverty, pride and love of dress, seduction, low wages, want of employment, and ignorance of useful labor. The adequate discussion of these causes would carry this paper far beyond its proper limits; but I can hardly forbear to call your attention to the fact that, underlying almost every one of them, is easily to be found the injustice which has, from the very dawn of history, so often and so conspicuously characterized man's treatment of woman. The limited number of occupations to which women are admitted, their less pay than men receive for an equal amount of work of the same quality, the obstacles which are thrown in the way of their learning those kinds of business which men regard as most desirable, the advantage which, with lamentable frequency, is taken of their willingness to trust the promises of those who have won their affections simply to effect their ruin by the most damnable treachery, and the destitution which results from each of these, stand as deep and shameful

blots on our social system. In the attempt to remove them, the philosopher will find opportunity for his profoundest wisdom, the political economist scope for the display of his utmost sagacity, and the philanthropist a field for the exercise of his most tender benevolence.

We might, however, remove all these inducements to prostitution, and still have remaining the most potent cause of all. Prostitution is a business, and its prosecution must conform to the inexorable laws of demand and supply. As long as the former exists, the latter will be forthcoming; and in order to stop the supply, we must remove the demand. Now, this demand is almost wholly the result of bad and deficient education. Any education is defective which does not include a knowledge of the rudiments of physiology and hygiene, and of the principles of morality; and any education is bad which gives wrong ideas of these things. All around us are evidences of the short-comings of our vaunted system of training youth; everywhere we see the densest ignorance of the laws of being, of the rules of health, of the essentials of ethics; but in nothing is ignorance so apparent as with regard to the functions and proper uses of the generative organs. Whenever the sexual appetite is spoken of, its satisfaction is called a physical necessity, an imperious and unconquerable requirement of the system, a demand of nature which cannot be ignored. Our children are taught (alas! by what tutors!) that their venereal desires must be gratified, and that the failure to do this will result in illness and impotence. As the legitimate fruits of such instruction, we have masturbation, prostitution, sodomy, prevention of conception, seduction, rape, abortion, and the numberless diseases which follow in their wake. What better could be expected? Self-abuse is so common that a celebrated English writer has called it "the besetting trial of our boys." Its practice establishes a propensity which, by natural steps, leads its victim to illicit intercourse. Fortunate, indeed, is that child who has had so pure an environment that he has escaped the commission of this loathsome offence.

The prevalent views of the marriage relation are of the most pernicious character. Our usual method of treating marriage is calculated to foster the idea that it is, prominently among other

things, legalized prostitution.* It is made a cloak for what would otherwise be regarded as the most appalling immorality. Authors of the greatest note and widest influence give their direct and serious sanction to such courses. Says Dr. STORER, "We are compelled to endorse marriage as a most important sanitary measure, alike for enabling a reasonable gratification of the sexual instinct, for the avoidance of disease, and for restraining men from alternatives alike disastrous to themselves, their descendants and to society." Another writes, "Let all parents encourage the early marriage of their sons; as soon after twenty-one as circumstances will permit." Those who advocate marriage as a prophylactic to prostitution, often quote the pious old JEREMY TAYLOR, and apparently derive much spiritual comfort from what they call his "pungent, sensible, philosophical maxims." Here they are:

"It is the duty of matrimonial chastity to be restrained and temperate in the use of their lawful pleasures. In their permissions and license, they must be sure to observe the order of nature and the ends of God. He is an ill husband that uses his wife as a man treats a harlot, having no other end but pleasure. Concerning which our best rule is that, although in this, as in eating and drinking, there is an appetite to be satisfied, which cannot be done without pleasing that desire, yet, since that desire and satisfaction was intended by nature for other ends, they should never be separate from those ends, but always be joined with one or all of these ends—with a desire of children, or to avoid fornication, or to lighten and ease the cares and sadnesses of household affairs, or to endear each other; but never with a purpose, either in act or desire, to separate the sensuality from those ends which hallow it."

We cannot fail to see in this the argument of a man who

* Most married women are unable to fix the date of their impregnation with anything like accuracy. Indeed, it is a very rare exception to find a woman who can state, with absolute certainty, the day on which the act which resulted in her pregnancy was accomplished. This fact shows conclusively, even if other evidence were lacking, which certainly is not, that very frequent copulation is the nearly universal rule with the married, and, almost of necessity, implies that the gratification of sexual passion is the only object whose attainment is sought.

earnestly desires to be pure and upright and holy, but, cursed with a sensual nature, goaded with passions which he finds it a matter of extreme difficulty to control aright, seeks to find in the intention of his Creator, in the desirability of abstinence from open, acknowledged and perilous vice, in the ever-recurring, senseless plea of love, an excuse for excesses which dispassionate reason would denounce as bestial. It is amazing that the contradictions and fallacies of this much-peddled passage have never been held up to deserved contempt. Think of a man's claiming the privileges of a husband from a reluctant wife on the score that he must otherwise resort to a brothel!* Can one believe that there is anything but a seeking for sensual pleasure in the effort by sexual congress "to lighten and ease the cares and sadnesses of household affairs"? What ends can hallow this that would not doubly hallow gluttony and drunkenness? The time-worn warrant for the dissipations of the banquet-hall which we so greatly deprecate is the cultivation of good-fellowship, which is an effort "to endear each other." If the reverend preacher had made the rest of his advice consistent with his condemnation of the treatment of a wife as a courtesan, it would have been as noble as it now is humiliating.

JOHN STUART MILL struck the nail squarely on the head when he said, "The gratification of man's sexual desire is a degrading slavery to a brute instinct in one of the persons, and, most commonly, in the other, helpless submission to a revolting abuse of power."

Not only are the commonalty possessed of debasing ideas on this subject, but the courts, which represent the wisdom and cultivation of the upper classes, sustain men in the perpetration of any sexual wrong upon their wives. However painful, disgusting and injurious to the woman the exercise of the marital rights may be, she has no redress at law, but must submit to the brutal demands of her husband. Verily, there would seem to be some foundation for the statement that "Womanhood has no unwritten rights which manhood is bound to respect."

* There is no doubt that vast numbers of wives submit uncomplainingly to distressing and harmful exaction of their lustful husbands, in the hope of thus keeping them from adulterous courses.

There are some who will resent this gross and fleshly conception of marriage, and declare that what they call "love" is the motive which usually impels to matrimony, and sanctifies its observances. "At the bottom, however," says MAUDSLEY, the great English alienist and philosopher, "there is nothing particularly holy about it; on the contrary, it is a passion which man shares with other animals; and when its essential nature and function are regarded, we shall nowhere find stronger evidence of a community of nature between man and animals." It is true that love may not militate against wisdom; but those cases in which it does not are happy accidents. It is something entirely aside from reason, and almost infinitely beneath it.* Take away the sexual element from love, and you remove the most potent inducement to marriage. I do not deny that it has a use, which is valuable when guided by cool reason; but it is unquestionably made to cover a multitude of sins. People who marry for love, who indulge in sexual pleasure because it increases their mutual affection, and thereby accidentally procreate children for others more prudent and honest than themselves to support, have no right to lift up their voices against prostitution. The harlot and her paramour have an equally good excuse for their debauchery, and do scarcely more harm to society. One man, reckless of his duty to the community, marries young, with means and prospects inadequate to support the family which is so sure to come ere long. His ostensible excuse is love, his real reason the gratification of his carnal instincts. Another man, in exactly similar circumstances, but too conscientious to assume responsibilities which he cannot carry, and in which failure must compromise the comfort and tax the purses of people from whom he has no right to extort luxuries, forbears to marry; but, feeling the passions of his sex, and being imbued with the prevalent errors

* "For the apotheosis of Reason we have substituted that of Instinct; and we call everything instinct which we find in ourselves and for which we cannot trace any rational foundation. This idolatry, infinitely more degrading than the other, and the most pernicious of the false worships of the present day, will probably hold its ground until it gives way before a sound psychology, laying bare the root of much that is bowed down to as the intention of Nature and the ordinance of God."—MILL.

on such matters, resorts for relief to unlawful coition. At the wedding of the former, pious friends assemble with their presents and congratulations, and bid the legalized prostitution God-speed. Love shields the crime, all the more easily because so many of the rejoicing guests have sinned in precisely the same way. The other man has no festival gathering. There are no priests to pray, no sacred scriptures to sanction and to sanctify, no ring to represent the endlessness of a blissful union; but with stealth and secrecy, in dread and darkness, he accomplishes his purpose, at the imminent risk of health and hope and happiness. Society applauds the first and frowns on the second; but, to my mind, the difference between them is not markedly in favor of the former.

But it is suggested that people may marry and, by artificially preventing conception, control the number of their offspring. The most prominent and outspoken advocate of this idea, at present, is BRADLAUGH, who has recently made himself so conspicuous by the publication and sale, in defiance of the authorities, of *Fruits of Philosophy*. He thinks it "more moral to prevent the conception of children, than, after they are born, to murder them by want of food, air, and clothing," and the object of the book is to "disseminate a knowledge of means whereby men and women may refrain at will from becoming parents, without even a partial sacrifice of the pleasure which attends the gratification of their productive instincts." The author's plan is to destroy the fecundating property of the sperm by chemical agents thrown into the vagina immediately after connection. The animus and the act strike us with abhorrence. They suggest the less beastly practice of the Emperor Vitellius, who is chiefly distinguished because, after gorging himself with dainties, he would clear his stomach with an emetic, and repeat his gluttony until he had exhausted his appetite. Others advocate mechanical obstacles to impregnation; but the intent is the same in all cases. In one way or another, the use of such means is very common. Now, we hear a good deal said about certain crimes against nature, such as pederasty and sodomy, and they meet with the indignant condemnation of all right-minded persons. The statutes are especially severe on offenders of this class, the penalty being imprisonment between one and ten years,

whereas fornication is punished by imprisonment for not more than sixty days and a fine of less than one hundred dollars. But the query very pertinently arises just here as to whether the use of the condom and defertilizing injections is not equally a crime against nature, and quite as worthy of our detestation and contempt. And, further, when we consider the brute creation, and see that they, guided by instinct, copulate only when the female is in proper physiological condition and yields a willing consent, it may be suggested that congress between men and women may, in certain circumstances, be a crime against nature, and one far worse in its results than any other. Is it probable that a child born of a connection to which the woman objects will possess that felicitous organization which every parent should earnestly desire and endeavor to bestow on his offspring? Can the unwelcome fruit of a rape be considered, what every child has a right to be, a pledge of affection? Poor little Pip, in *Great Expectations*, spoke as the representative of a numerous class when he said, "I was always treated as if I had insisted on being born, in opposition to the dictates of reason, religion and morality, and against the dissuading arguments of my best friends." We enjoin the young to honor father and mother, never thinking how undeserving of respect are those whose children suffer from inherited ills, the result of the selfishness and carelessness of their parents in begetting them.

These accidental pregnancies are the great immediate cause of the enormously common crime of abortion, concerning which the morals of the people are amazingly blunted. The extent of the practice may be roughly estimated by the number of standing advertisements in the family newspapers, in which foeticide is warranted safe and secret. It is not the poor only who take advantage of such nefarious opportunities; but the rich shamelessly patronize these professional and cowardly murderers of defenceless infancy. Madame RESTELLE, who recently died by her own hand in New York, left a fortune of a million dollars, which she had accumulated by producing abortions.

Other evidences of defective education might easily be adduced, but enough have been pointed out to convince the most sceptical that there is crying need of a thorough reform in the premises.

We have next to consider what and how much teaching is necessary in these directions, and how it should be given. Permit me to repeat that grand definition of a liberal education which HUXLEY makes. "That man, I think, has had a liberal education, who has been so trained in youth that his body is the ready servant of his will, and does, with ease and pleasure, all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold logic-engine, with all its parts of equal strength and in smooth working order; ready, like a steam-engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of Nature, and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all vileness, and to respect others as himself." Let this be our ideal, which, indeed, we do not expect to realize, but which we should persistently strive to attain. For our present purposes, I would particularly emphasize the latter part. We especially need to become familiar with the great truths of nature as illustrated in our own organisms, to subjugate our appetites to a quickened sense of morality, and to cultivate a regard for the rights of our fellows.

As the first step in the right direction, we should have the study of human physiology and hygiene taught in our schools—competently taught, by teachers who know their subject familiarly. I mean no disparagement of the classics, mathematics and natural sciences, and would permit no abridgment of the time devoted to them; but it is of, at least, as much importance for a man to know the structure, function and proper management of his own body, as that he should be able to unearth Greek roots, make an algebraic calculation, or describe the anatomy and physiology of a brute animal or a plant. Every child should be taught that, at each moment of his existence, there is being made upon the living tablet of his body a record which can never be erased and which is prophetic of his doom.

"The moving finger writes, and, having writ,
 Moves on; nor all your piety and wit
 Shall lure it back to cancel half a line,
 Nor all your tears wash out a word of it."

I would have him taught that the sacrifice of health to foolish and vicious indulgences is a sin against himself and against society: against himself, as depriving him of the possibilities of a glorious existence; against society, because it renders him dependent upon the good will and charity of others, and by so much makes him a thief and a robber. If a man loses his health in the pursuit of sinful pleasure, and then demands support from his virtuous and provident neighbor because of his consequent sickness and poverty, I look upon him as no better than the highwayman who takes my purse. The one requires me to foot the bill for pleasures which he has had; the other makes me pay for his enjoyment in advance. The pupil should learn that, aside from the diseases dependent on common filth influences which individuals can not control, a startling proportion of cases of sickness owe their origin to gross violations of the well-known laws of personal hygiene, arise from the indulgence of the appetites and passions, from carelessness, and from what even the law considers crime. He should be taught that human life has a money value, that sickness is a loss not only to the patient but to the State, and that the duty of good citizenship requires him to preserve the one and prevent the other.

In all this physiological, hygienic and moral instruction, the sexual part of his nature should receive its due attention. As a general rule, the child comes to adolescence without having received, from those who have had charge of his training, a word of instruction concerning the generative organs. The utmost reticence is observed with regard to all such matters, as if they were something to be ashamed of. But it is not to be thought that he has entirely failed to acquire information about them. Snubbed by his parents in his first questionings, or answered with silly tales whose pitiful falsehood he has quickly detected, with curiosity abnormally sharpened by rebuff and the forbidden character of the subject, he determines to learn the truth. Careful now to avoid offence by direct inquiry, he keeps his eyes and ears open to every source of knowledge, and soon gets some kind of information. Almost

always this is from the vilest and lowest of his companions, and is of such a nature as any reasonable person would expect from personified depravity. Excited and pleased with his newly acquired learning, fascinated with its novelty, and piqued by the efforts which he sees are made to obstruct his further progress in gaining it, he readily allows it to occupy a disproportionate share of his thoughts, and embraces every opportunity to make the theoretical practical. Of a sudden he finds himself arrested in his career by disease, real or fancied, by threats of black-mail, or by the prospect of paternity. Concealment is no longer possible, and he receives from his parents, who ought to have prevented all the trouble, their violent reproaches with a keen sense of their injustice, with regret only on account of his mischance, and with a resolution to so conduct himself in future as to escape detection. Now, this is all wrong from beginning to end. In trying to conceal from children all knowledge of reproduction, for any reason whatsoever, we not only jeopard their physical and moral welfare, but we insult their intelligence. We encourage them to cultivate habits of observation, and inconsistently expect them to take no notice of objects which are forced upon their attention continually. These eager, fresh little minds, whose growth and development we favor and delight in, which we strive to satisfy on everything else, we try to starve in this one direction. We remark with pride the hungry inquisitiveness displayed in all other affairs, we rejoice that they are human interrogation points, and yet flatter ourselves that they will not notice and ponder on the obvious sexual differences between their playmates, and on the generative performances of domestic animals which they witness all around them. In short, we treat them as if they were fools, though we know that they are incarnate acuteness. Learn they must and will; and we stultify ourselves and imperil them, by practically sending them for their teaching to the obscene and vicious, instead of taking pains to give it to them purely, sweetly, and correctly. I believe there is nothing to be ashamed of in the instinct of self-propagation; indeed, following MAUDSLEY,* I have for it a special and peculiar veneration, for to

* "The root of the moral sense must be sought in the instinct of propagation. By the gratification of this instinct, notwithstanding that it is an act of pure self-indulgence, the individual does not appropriate matter to himself

it may be traced the moral sense, the latest and noblest acquisition of man. Regarding it in this way, I see every reason why we should, in a proper way and at suitable times, instruct children respecting it. I would have the teaching begin whenever the little one made his first inquiry. More likely than not this will be excited by the advent of a new member of the family. "Where did the baby come from?" There is nothing improper in the question; it is the most natural in the world; it comes quick and warm from an unspotted and guileless mind; and it deserves a reply which is, at least, decent. But it never gets it. Instead, the answer is a lie, which is intended to be jocose, but succeeds only in being ribald and blasphemous. "But," some one exclaims, "you would not tell him the truth about it at that tender age!" Most assuredly I would tell him nothing which was not true about this or anything else, for I would not so risk losing his entire confidence and setting up a barrier where there should be the greatest openness. He has probably already learned that the fowl lays eggs, and that chickens come from these; nobody has tried to keep these facts from him, for the most prudish sees no harm in them. Why

and increase, but dissipates energy, giving off from himself something which goes to propagate the species; the aim of the instinct being not to benefit the individual—for, though its indulgence gratifies him, he is the less by his gratification—but to inveigle him through self-gratification to continue the kind; it is not appropriative but distributive, not egoistic, so to speak, but altruistic. We have already had occasion to take note of the transforming effect which it produces upon the mental functions so soon as it declares itself in them, and it is obvious that, in animals in which the sexes are separate, its gratification involves at least a temporary association of two individuals, and so initiates or marks an advance towards the social state. It is easy to perceive again that the affection which is entertained for the product of its activity, and the constant and special care needed by the offspring bring into play the maternal or paternal instinct, thus modifying the primal instinct of self-preservation, and carrying the individual at once out of himself into feeling for another, even though it be only a little way; he passes, at any rate, out of the circle of individual selfishness into the larger circle of family selfishness. Now, family feeling, as Comte pointed out, is the foundation of social feeling; to cease to be governed entirely by personal instincts, and to begin to conform to an environment or external order of which individuals constitute a part, is to begin to be subject to social or rudely moral discipline, and to acquire a social or rudely moral feeling."—*Physiology of Mind*.

should he not be told that the baby came from its mother's body? The fact is not impure, the telling it need not be indelicate, and it would possess the merit of truth. Of course, other questions would follow, and all should receive such answers as his mind can grasp—imperfect explanations, to be sure, but always absolutely truthful and honest. The assistance of the vegetable kingdom might well be invoked in the search for illustration, and the inquisitive mind directed to the beautiful processes in the formation of flower and fruit. Instruction should be imparted only as he sought it, and never volunteered until it became necessary in order to protect him from certain unwholesome practices into which he might unwittingly fall. After a time, it would be proper to tell him in detail of certain functions of his own body of which he might soon expect the establishment; and, on these and all hygienic points, he should have minute and particular warnings, for he will then have reached such an age that he can appreciate the reasons for the instructions which he receives. From the very beginning, privacy of conversation about these matters should be enjoined, not because of any evil in the things themselves, but because of the necessity of respecting the prejudices of others; and he should be told to bring his questions only to his parents, on whose integrity, intelligence, sympathy and affection he might always confidently rely. By this gradual and progressive method, he would become acquainted with the great truths of generation, and, on reaching puberty, would be well prepared to resist the temptations which beset youth on every side. Having learned to regard the sexual functions reverently, he would consider any abuse of them as a sacrilege. He would escape the too common defilements of body and the still worse pollution of mind. His procreative energy would be to him a sacred trust, to be kept inviolate, and to be used only with the distinct and definite purpose of perpetuating his kind. Chastity and continence would be so interwoven with every fibre of his frame and thought, that a departure from virtue, even in imagination, would be abhorrent to him. When the suitable time arrived, he might turn his thoughts to marriage. To him the contract of marriage would be, as Lord ROBERTSON puts it, "the most important of all human transactions. It is the very basis of the whole fabric of

civilized society." He would, therefore, not enter into it hastily or frivolously, or at all, unless he had a good prospect of begetting strong and healthy offspring; for he would appreciate BLACKSTONE's remark that parents "would be in the highest manner injurious to their issue, if they only gave their children life that they might afterwards see them perish"; and he would be sure of his ability to support the family he anticipated, bearing in mind the observation of MONTESQUIEU that "the establishment of marriage in all civilized states is built on this natural obligation of the father to provide for his children; for that ascertains and makes known the person who is bound to fulfil this obligation." Being married, he would not treat his wife as a chattel designed for his sensual gratification; but as a companion to whom he would allow no disrespect or indignity from himself any more than from another man. His children would never be accidents, but, begotten intentionally and at a time when both parents were in good physical and mental condition, they would be welcome and valued additions to the family, and would start in life with the best chances for happiness.*

There are doubtless some, perhaps very many, of my auditors who consider this scheme utterly impracticable,—well enough theoretically, but not feasible. I do not so regard it; and, unless some one will propose a better and more rational plan, it would be well for us, who, in our every-day work, see so much misery resulting directly from sexual abuses, to try the operation of this. It could not result more disastrously than our present method.

In addition to this objection, it is certain that some will question the desirability of the strict continence which is advised, declaring it to be dangerous to health; and it is quite likely that DR. STARK, the Register General of Scotland, will be quoted as follows: "Bachelorship is more destructive to life than the most unwholesome of trades, or than residence in an unwholesome house or district, where there has never been the most distant attempt at sanitary improvement of any kind." Now, the fallacy of this statement is so perfectly obvious that it is a wonder that the author

* A similar course of instruction as that here suggested for boys should be given to girls, modified only as required by the differences of sex.

ever made it. In the first place, it is execrably bad logic to argue that, because bachelors are shorter lived and less healthy than married men, therefore their celibacy is the cause of their ills; it should rather be regarded, in a very large number of cases, as a result of them. A sick or ailing man has less favor with women than a well and strong one, and is distanced by the latter in the race for a wife; often he can not earn enough money for the support of a wife, so he has far less chance of marrying, if he wants to. Then, again, it is a fallacy to take it for granted that bachelorship means continence: we know that, in many cases, it does not; and the incontinence of a celibate is, almost necessarily, more dangerous than that of a married man. I very much doubt if a member of this Association ever had to treat a disease resulting from chaste continence. I would emphasize the adjective; for nothing but harm can come from the excitement dependent on the constant or frequent entertainment of lewd imaginings, even if one abstain altogether from sexual indulgence. Besides, one should not forget that, on the other hand, copulation, even if pure, is productive of an appreciable drain upon the nervous system, in extreme cases, even, it is said, being attended with a spasm resembling an epileptic convulsion. It is difficult to see in what way a man, who does not permit his mind to wallow in lascivious thoughts, can be injuriously affected by abstinence from all sexual acts.

But we are told that we should "follow nature." To that I should say that our civilization has been achieved and is maintained by one continual struggle with nature, not with the idea of getting outside of it, for we are a part of it; but that we may subdue, regulate and control it to our highest uses. It would be as safe to depend upon the naturalness of a drunkard's craving for alcohol, as upon that of the average man's lust for women. ROCHEFOUCAULD says, "The passions possess a certain injustice and self-interest which makes it dangerous to follow them; and, in reality, we should distrust them even when they appear most trustworthy."

Objection may be made to so rigid an observance of continence that, as only the intellectual and moral would be induced to adopt it, the baser classes would increase in a far more rapid ratio than the upper, and that, therefore, the world would soon be over-run

with the ignorant, the vile and the criminal. To those who make this criticism the question may pertinently be put, Did you beget your children because you felt it your duty to increase the population, or did you do it to gratify yourself? The most of us are undoubtedly accidents, not unmitigatedly unwelcome in many cases, but not definitely intended.* How much better it would be for the race, if every child were begotten with loving but serious purpose! There would be fewer, but those who were would be better and nobler. With such improvement of the stock, no one need fear that the intellectual order would be unable to control a vastly increased rabble of the unwashed. When the prolific fox sneered at the lioness for having only one cub, the answer was "*Unum, sed leonem.*"

I believe we cannot too strenuously insist upon this point—that sexual intercourse should never be undertaken with any other object than procreation, and never then unless the conditions are favorable to the production of a new being who will be likely to have cause to thankfully bless his parents for the gift of life. If this rule were generally observed, we should have no broken-nosed Tristram Shandys complaining of the carelessness of their fathers in begetting them.† "To be born again," says a recent writer,

* This statement finds support in the usual question among women when it is learned that one of their acquaintance is with child—"Is she pleased?" The rule ought to be for no woman to be pregnant in circumstances such that congratulations on her condition could be received otherwise than with cordial gratification.

† "I wish either my father or my mother, or indeed both of them, as they were in duty both equally bound to it, had minded what they were about when they begot me: had they duly considered how much depended upon what they were then doing;—that not only the production of a rational being was concerned in it, but that possibly the happy formation and temperature of his body, perhaps his genius, and the very cast of his mind; and for aught they knew to the contrary, even the fortunes of his whole house might take their turn from the humours and dispositions which were then uppermost;—had they duly weighed and considered all this, and proceeded accordingly,—I am verily persuaded I should have made quite a different figure in the world from that in which the reader is likely to see me."

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"But alas!" said my father, "my Tristram's misfortunes began nine months before ever he came into the world."—*STERNE'S TRISTRAM SHANDY.*

"is felt as a deep need by many who have lost their way in life; but theologians will do no hurt, even to theology, if they remember and teach that there will always be less need of rebirth for those who are born aright at the first. Attend to the generation, and we may let regeneration alone. He who is born rightly, will have less need to be born again."

It must be admitted that there are many and serious obstacles to be overcome before much can be accomplished in this direction. One of the greatest difficulties is the necessity of educating the educators. If we examine the text-books on physiology which are written for our schools, we shall find in them not a hint that human beings possess the power of perpetuating their kind. Even HUXLEY, whose work is a model in other respects, has shown a surprising lack of courage in this. But though a school physiology were to be produced in which the reproductive functions received their due share of attention, it is not probable that it would be largely adopted as a text-book, however pure its tone. The general prejudice against the faintest suggestion of the existence of these functions would be intensified by the attitude of most physicians, and the mildest epithet which would be applied to the author would be "fanatic." There are, indeed, volumes written by medical men who have appreciated the need of adequate instruction on sexual subjects in our schools and families; but every one has some fault which impairs its usefulness and makes it poorly adapted to its intended purpose. The right book is yet to be written.

This work of reform must be largely done by physicians. No class of men possesses such opportunities for this as our profession. The village doctor is a man of marked influence in his locality, and is very often the school committee. Hitherto we have not made our distinctive character felt in educational matters as we should; but the time has long been ripe for our efforts, and we should no longer hesitate to do our duty. One reason, I fancy, why the medical profession has been slow to take advance ground in such matters is that it has been composed entirely of men; and one advantage which will come from the admission of women to our ranks is that we shall have a truer, higher standard of instruction, coming in part, as it will, from members of the sex which is

unquestionably the more virtuous, and can appreciate, as men can not, the tyranny to which prostitutes—in and out of wedlock—are subjected. Let us insist upon the competent teaching of the elements of physiology and hygiene in all their branches. The work will require knowledge, skill, tact and delicacy; but I have faith to believe that we can furnish all these, and, by united and individual endeavors, do much to accomplish a glorious reform.

So much, then, in removal of the causes of this infamous disease, prostitution. The most sanguine must admit that it will be some generations before even the small portion of the world which we call civilized will be sufficiently educated to adopt such suggestions as those just made. Meantime the disease continues; and, without relaxing our efforts to get rid of the cause, we must do something to relieve the present sufferings of our patient. We have seen that the treatment usually applied cannot be considered curative. I would suggest the following as therapeutic means:

1. The enforcement of the present laws against fornication, adultery and indecency.
2. The, at least, equal punishment of men and women.
3. The quarantining of every person who has primary syphilis.
4. The prohibition of marriage of syphilitics.
5. Free hospital treatment to all venereal patients.
6. Systematic efforts at the reformation of prostitutes.

These points must be considered very briefly, as this essay has already exceeded its intended limits.

1. It is plain that vice will always exist. What we cannot prevent or suppress we must endure; but we can never safely sanction a wrong. Prostitution is either a vice, or it is not. If it is a vice, let us adopt means for annihilating it; if it is not a vice, let us erase from our statute books all laws which prohibit it. If, as some assert, it provides for a physical necessity of men, then it is an honorable occupation; for any calling is honorable for which there is a natural need. It may be humble, but, if it is necessary, it is reputable. Then there should be no shame connected with it; those who practice it should be respected and not excluded from good society on account of their business, but welcomed as

public benefactors; for they would relieve wives of the heavy burden of accidental and unwelcome pregnancies, and save them from the embraces of their husbands during gestation and illness. This is the only really consistent way to look at it; but, of course, no one advocates such a plan. The most feasible method of direct cure seems to lie in the enforcement of our existing laws against fornication, adultery, and lewd conduct. We have very few trials in the courts for adultery, but the crime is committed thousands of times every year; fornication is almost never made a matter of indictment, though it is one of the commonest offences. Both should be esteemed as serious crimes which strike at the very basis of our social system. There is law enough about them already; all that is needed is a public sentiment to uphold the officers in executing its provisions. Let these laws be enforced; let the stamp of judicial and popular disfavor be fixed upon the offenders; but do not make the laws inoperative by affixing penalties which are entirely disproportionate to the offence.

2. Let the men suffer, at least, equal punishment with the women. We are accustomed to treat the courtesans as if they were the only violators of law and order and decency and morals: as if they were the tempters, and their paramours innocents for whom it was impossible to resist the siren allurements. As a matter of fact, it is the men who are the more guilty, who create a demand for prostitution, who brutalize and degrade the women, and they should be held accountable. When a houseful of debauchés is caught, let the male frequenters of the brothel be arrested as well as the harlots; let all be arraigned in court together; and if, on account of influential family connections, the names of the Lotharios of the party are withheld from publication, accord a similar privilege to the Cyprians. So habitual is our injustice in such affairs, that Hugo's words might well be made to include America: "They say that slavery has disappeared from European civilization. This is an error. It exists always; but it weighs only on woman, and is called prostitution."

3. Then I would have every case of primary syphilis securely isolated until cured. Whenever a case of small-pox breaks out in a town, the physician in attendance is obliged to report it at once

to the authorities, in order that it may not be a focus for the dissemination of the disease. Why should we not treat the great pox in precisely the same way? As soon as a surgeon finds a case of primary syphilis, let him report it, male or female, rich or poor, powerful or friendless; and let the case be shut out from the possibility of spreading its contagion. It need not be objected that the reporting would be a violation of professional confidence, for, if the fact was generally known that the law required such action, no syphilitic patient would have reason to feel aggrieved at the recording of his name. If it is our duty to give notice of variola, how much more is it incumbent on us to protect the public from this appalling malady. It is a cardinal principal of law to sacrifice the less for the greater; and as soon as a man takes a contagious disease, he becomes a public nuisance and should be treated accordingly. Such a man is a traveling death warrant, and ought to be promptly quarantined.

4. We have a statute declaring a marriage between people related in certain ways to be incestuous. The ties in most of the cases are not those of consanguinity, but of affinity; and it is difficult to see why persons who are of sound mind and have healthy bodies, and are not near kindred by blood, should not be allowed to marry. But it would be well to enact a law prohibiting the marriage of a syphilitic. Such a statute is demanded as a protection to individuals and to society; to the former on account of the liability to infection from a syphilitic spouse; to the latter, that it may not be burdened with the care of the puny, diseased incompetents who are likely to be the fruit of such a marriage. If a syphilitic persisted in marrying, he should be so mutilated that perpetuation of his line would be effectually prevented.

5. Every prostitute and other person afflicted with venereal disease, should have free hospital treatment, in order that the malady may not be allowed to advance to an unmanageable degree before its cure is attempted.

6. Finally, we should systematically endeavor to reform the fallen women by keeping ever open to them the door to a better and purer life. A well-regulated house of refuge is a powerful means to this end, but it is not essential, as has been demonstrated

in this city in the past year by the efforts of the Women's Temperance Society. Many prostitutes would gladly return to the path of virtue if they knew how and had a little assistance and encouragement. Here is a great field for individual work. A little display of personal sympathy and interest, showing her that she is not altogether forgotten and deserted by the chaste and good of her own sex, will often be sufficient to arrest the unfortunate in her downward career, and turn her again towards light and life. But kind words are not all that is needed; there must be food and raiment and lodging, and these cost money. It would, therefore, be wise to give a portion of the fines collected from the keepers of houses of ill-fame and similar culprits, to an association which should undertake the work of reformation.

To sum up in a few words, we have seen that prostitution is alarmingly common; that the methods of dealing with it which have been most extensively tried have failed to control it or to limit the diseases which arise from it; that it is to be regarded as a disease of the body social, which we can not hope to cure unless we remove the causes on which it depends; that the chief of these causes is ignorance, which creates a demand for illicit intercourse; that, while a lack of ordinary information and learning is conducive to depravity, it is ignorance of the laws of our being which is chiefly responsible for the mischief; that the proper and competent teaching of physiology and hygiene to the young would result in such an improvement of morals that, in time, prostitution would largely disappear for want of support and patronage; that, while education is the great means for removing the chief cause of the social evil, it is necessary to employ other measures of a curative character, such as the punishment of sexual crimes, severe restrictions on the permanently diseased, and reformatory efforts; and that the medical profession, being in the best possible position to appreciate the evil and to apply the remedy, owe it to the community to undertake the educational work and to establish the other measures suggested.

I am well aware that, in advancing and defending views so unlike those generally entertained, I expose myself to the charge

of visionariness, and to the liability of contumelious criticism. By neither of these things, however, shall I be surprised or disturbed; for I do not expect any general and immediate acceptance of these ideas. It may be that the scheme will work only in Utopia; but the adoption of a great task should be influenced not by the answer to the question, Will it succeed? but by the answer to this, Is it my duty? The endorsement of these opinions will necessitate, on the part of very many, the abandonment of pleasures which have come to be regarded as essential to comfort; but, however great the self-denial may be, no man can afford not to practise it, if he entertains such views; for, to once more use the words of MAUDSLEY, "No man can live in inconsistent habits of thought, feeling and action, without injury to the sincerity and wholeness of his nature, and to the clearness and strength of his understanding." It is the proud boast of our profession that it is ever ready to sacrifice itself for humanity; but many a man would rather risk his life in the midst of a pestilence, or take his chances in the leaden rain of the battle-field, than voluntarily forego the satisfaction of his erotic instincts. The adoption of the latter course, however, and the open advocacy of the principles involved would, I am confident, result in more good to the race than any other one thing which most of us will ever be called on to do. I ask you, then, to consider the case in all its bearings, social, sanitary, moral, and to be guided by pure reason to a conclusion which shall result in the highest benefit to yourselves, to the community, to humanity.

